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TÍTULO: Análisis del publicismo y de las ideas filosóficas de H. Javid en el contexto de las condiciones modernas.

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RESUMEN: El artículo está dedicado al análisis de las obras de Huseyn Javid, destacado representante de la escuela literaria romántica, filósofo-poeta, dramaturgo y publicista talentoso con un patrimonio nacional-artístico, señalándose que la creatividad de Javid se evaluó de acuerdo con la metodología política e ideológica durante muchos años. El artículo explora las tradiciones de la iluminación que han sido prominentes en la publicidad de H.Javid en los periódicos "Ittifak", "Hagigat" e "Igbal", y las ideas en esta área se agrupan según varios criterios, centrándose también ampliamente en disposiciones teóricas que reflejan principios de investigación avanzados para aclarar el panorama científico-teórico en el campo de la prensa azerbaiyana, para aclarar la posición de críticos, periodistas, editores y publicistas en diversos contextos literarios e históricos.

PALABRAS CLAVES: H. Javid, periodismo de opinión, condiciones modernas, estudios culturales, ideas filosóficas.

TITLE: Analysis of H. Javid's Publicism and Philosophical Ideas in the context of modern conditions.

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ABSTRACT: The article is devoted to the analysis of the works of Huseyn Javid, a prominent representative of the romantic literary school, a philosopher-poet, playwright and talented publicist, whose heritage is a national-artistic heritage. The article notes that Javid's creativity was assessed in accordance with the political and ideological methodology for many years. The article explores the enlightenment traditions that have been prominent in H.Javid's publicity in newspapers "Ittifak", "Hagigat" and "Igbal", and the ideas in this area are grouped by several criteria. The article also extensively focuses on theoretical provisions reflecting advanced research principles to clarify the scientific-theoretical landscape in the field of Azerbaijani press, to clarify the position of critics, journalists, publishers and publicists in various literary and historical contexts.

KEY WORDS: H.Javid, opinion journalism, modern conditions, cultural studies, philosophical ideas.

INTRODUCTION.

The life, activity, creativity, scientific-theoretical meetings of Huseyin Javid, a prominent representative of the Romantic literary school, a philosopher-poet, playwright and talented publicist, have always been in the spotlight of the Azerbaijani society.

Contemporary writers, researchers, work mate, Javid researchers in different years have studied and evaluated his life, creativity in various aspects, and have written numerous articles, scientific and artistic works, monographs on the content, poetry and art of his works. The literary heritage of the writer is chronologically, historically, socially and politically illuminated, but his art always allows us to express new words and ideas. This creativity, which is of great importance and deep meaning for our modern society, is based on the demands of the new century, as well as the return of the

nation to its roots. The scientific and philosophical analysis of the ideas of Turkicizm and Turanianism in his works to modern-minded compatriots is at the “ideological level” of understanding of national identity.

In fact, today, literary criteria and methodological evaluation have changed - a new look at Javid researchers during independence is not only necessary, but also even essential, because H.Javid's work has been assessed for many years in accordance with the political and ideological methodology of the period, that is why, for the first time, we will be extensively exploring the works of the writer, especially scientific, fiction, publicist articles, literary-art articles and reviews to explore the writer's legacy with a methodology consistent with the new ideology of independence.

As a literary poet, publicist and playwright he has written articles of various genres on the pages of newspapers and magazines in our country, Turkey, Iran, and Tiflis between 1904 and 1937 (until May 1937). One of the most peculiarities of H.Javid's publicity (in fact, H.Javid's personality as well as his creative way of life are enriched with examples that are exemplary and specimen at all times) is his connection to the present and the future. These publicist articles are relevant and important not only from a literary point of view, but also from an educational and scientific point of view. He was a publicist with deep theoretical erudition, pursuing principled, rigorous searches in his journalism, as in literary and artistic creativity. Therefore, the most urgent issues of the times in publicism have been solved. It is rich in national-moral values, the ideas of independence, the homeland, the sacred land, great Turkism and Azerbaijanism motives, and its motivation. Its themes are universal but also based on national background.

In today's conditions, where the upbringing of young people in our country is one of the main tasks of national spirit, on national ground, H.Javid's drama and publicism is a nurturing school. The main goal is to research and study the educational value of this school and its impact on the development of national consciousness in young people. Although the artistic features of the literary

creativity were adequately analyzed by philosopher scholars, educational effect on teaching has been extensively investigated since the 1990s and brought to the attention of the public.

DEVELOPMENT.

The importance of returning to our national memory and our spirituality urges today's Javid researchers to investigate and still inform the scientific community of H.Javid's journalism, which remains largely unknown to science. In this case, we can say without hesitation, the unspoken pages of this science are still undiscovered today that it is also the author's publicism and press heritage as we have already mentioned. True, researchers have written several articles on this subject. However, most of these articles are written in Soviet times and are in keeping with the principles of Soviet ideology.

Because the main reason here is the methodology, truly, since the 1990s, we have had Javid researchers re-examining the writer's creativity at the level of modern literary requirements and criteria, and numerous works have been written. In spite of all this, H.Javid's scientific and artistic publicistic creativity, the press legacy needs to be studied and analyzed in new historical conditions, with an objective and new criteria. In the context of modern requirements, not only some, but also most of the research materials need to be re-examined.

The main purpose and objectives of the study are to objectively investigate H. Javid's attitude to the national press and the media's attitude to him, and bring it to the scientific community. That is why I tried not to ignore any of the press that is the name of the genius Javid and the product of his pen. In particular, there has been an extensive analysis of H. Javid's left out of the research and forgotten journalism, critical literary articles and critical attitude towards literature.

Research methods.

Different research methods, including historical and chronological research, comparative analysis and descriptive methods, have been used to reveal and justify the purpose. Of course, the study also

refers to the works of a number of Turkish researchers, scholars and philosophers, as well as references to the scientific-theoretical experience of modern Azerbaijani literary criticism. Therefore, the scientific-methodological basis of the research is based on the most important ideas of prominent scholars, literary critics, Javid researchers, and basic principles of Azerbaijani literary criticism and Javid researchers.

Discussion.

In his years of studies in Tabriz and Istanbul, Javid was not only educated, but also engaged in the periodic press, interfering with the socio-political and cultural events around him. Realizing the existence of the press, one of the key factors that intensify the social-political, literary process and “enhances its functionality”, H.Javid is aroused an interest in the press and a desire to speak out.

H.Javid, who began his cooperation with the press at a very young age, appeared in the newspaper "Sherqi-rus". While still a student, at the "Sherqi-rus" newspaper dated January 5, 1904, his publicist article published under the name of “Aghayi Huseyn Rasizada Nakhchivani”, was published. The article was written by H. Javid on the death of his beloved teacher M.T.Sidgi and highly appreciated Sidgi's work in the field of culture, education and science: "I think my father died in reality," he said while expressing his regret for it.

Thus, published by the “Sherqi-rus” newspaper for the first time in 1904, H. Javid perform in 1905 at the “Hayat”, in 1906 at the “Irshad”, in 1907 at the “Fuyuzat”, in 1909 at the “Sirat al-Mustaqim” journal in Istanbul, at the “Ittifak” newspaper in Baku city, in 1910 at the “Hagigat”, in 1911 at the “Yeni irshad”, in 1912 at the “Ishig”, “Mekteb”, “Igbal”, in 1913 at the “Shalala”, generally at the “Igbal”, in 1915 at the “Achig soz”, “Yeni igbal”, “Gurtulush”, “Basiret”, in 1917 at the “Gardash komeyinde”, in 1918 at the “Millet”, “Azerbaijan”, in 1920 at the “Gurtulush yolunda”, in 1921 at the “Azerbaijan fugarasi”, in 1922 at the “Zehmet”, in 1923 at the “Maarif and madaniyyat”, in 1924 at the “Kommunist”, in 1925 at the “Yeni yol”, and in other newspapers and magazines

published in Azerbaijan until May 1937, along with poetry and plays. As noted above, H.Javid was published in the Turkish and Iranian press.

This appeal to national awakening, national values: the fact that we are referring to "opinion journalism that are loaded with national concerns" again and again proves its relevance. The theorist prof. J. Mammadli notes that this journalism, "based on the national-moral values of our classical publicism, the ideas of independence, the ideas of Motherland, land and Azerbaijanism," also has lessons to be learned from yesterday, today and tomorrow (Anthology of Azerbaijani Publicism., 2007). Therefore, "Azerbaijani intellectuals, from time to time, use the power of the publicist word to express a clear and sharp attitude to the problems of their times" (Mehdiyev M. , 2013).

Against the backdrop of ignorance, H.Javid called on the people of the Caucasus to innovate and enlighten them. The publicist was always trying to convince her readers that science would bring the light from darkness, ignorance, and liberation from slavery. Seeing the root of the problems in ignorance and illiteracy, the author argued that only science can help to get rid of this tragedy, and urged all parents to follow the example of neighbouring Armenian, Jewish, and Russian nations, and to teach children and sent them to school.

Since the foundation of science was laid in schools, the theme of the school was the most important in the publicity of H.Javid. The author has written more about the subject in the "Ittifak", "Hagigat" and "Igbal" newspapers. While reviewing the materials of all three newspapers, it became clear that the pages of these newspapers cover a wide range of topics including science and education, along with socio-political publishing.

Here, along with world events, modern social problems and solutions are reflected. H. Javid's activities in the "Ittifak", "Hagigat", "Igbal", "Maktab", "Shalala", "Achig soz", "Basirat", "Gurtulush", "Istiglal", "Azerbaijan fugarasi", "Yeni fikir", "Yeni yol", "Literature", "Zahmat" newspapers and magazines are distinguished by a number of features. This is because the author skillfully used the peculiarities of artistic journalism, revealing the most important and masterful

examples of fiction. Artistic details, more convincing findings, facts addressed to the reader, recommendations, tips, content, and a number of other qualities make it even more perfect and raises the level of art.

In his publicist articles published under the edition "Hasbi-hal" in the "Hagigat", "Igbal", "Achig soz" newspapers, H.Javid repeatedly talks about and appreciates world literature, culture, and prominent philosophers. These articles include such qualities as friendship, peace, loyalty, humanism, patriotism, and kindness.

Noting that the school, especially primary school, plays an important role in the progress of the peoples of the world, the author wrote: "The best criterion for studying every state of a nation is the schools of that nation. Every business, every action in the world needs law and a leader that, the leader can only be schools" (Javid H.,1910). In search of the beginning of human problems in the family, H.Javid paid much attention to the close cooperation of the family-school community in his publicist articles on family life. Even a small nuance about the school and the family did not escape his attention. Although it has been more than a century, the theme of family and school is still relevant today. Consequently, it proves again that Javid's publicity is always alive.

Publicist has repeatedly referred to world classics in this type of article, expressing their views and opinions. He referred to English philosophy and sociology, English pedagogical ideas, and in particular the "Pedagogical work" of the English materialist philosopher John Locke. This fact once again proves that H.Javid was thoroughly acquainted with this work. H.Javid repeatedly addresses Spencer and Kant's pedagogical views on education. He quoted from Kant's "About Pedagogy" work several times, refining his point.

The publicist wrote in "Hasbi-hal": "What is upbringing (pedagogy) and what to do?" Kant from the German government says: "Nurture, maintain regular and proportionate care of all the abilities of nature and humanity, and should soothe all people" (Javid H.,1914).

All this proves again that H.Javid was very sensitive to family and school issues both in his creativity and in his pedagogical activities. Therefore, the professionalism of the publicist who appreciated the training in "Hasbi Hal" also helped him to find solutions to these problems. Understanding the essence of pedagogical secrets, H.Javid, as a pedagogue, was trying to regulate school relations with family and trying to get parents involved in school activities. The publicist emphasized the importance of the family, especially the mothers, in this case: "Family education and bodybuilding (health-body) are the most important basis of human life. The only reason why the body is healthy and clean is the parents. As in all our work, we are going to hit our heads, eyes, and regret about "girl training", but it will not come to fruition. Where are those who did not send their sons to school ten years ago, and who do not teach their children?" (Javid H.,1914).

H.Javid wished the opening of girls' schools in the country and the involvement of girls in education as a key factor in his progress as a publicist and pedagogue: "...The first tool for progress is women's and girls' schools" (Javid H.,1914).

On May 24 and 25, for the development of society, the ideas of girls getting an education were further elaborated in this article of the publicist in more detail: "I wonder. How can you make a difference while the Prophet makes no difference in the education and training of girls and boys?" (Javid H.,1914).

As we know, the problem of women's freedom, "hurriyyeti-nisvan" in the language of that time, has become relevant in the public opinion of Azerbaijan since the First World War, following the problem of national freedom and freedom of conscience (10, 30). As in all Muslim nations, in Azerbaijan women did not have the rights. Therefore, the education of women at that time was a very difficult task. Some made excuses, claiming that they would disobey their elders and husbands after their education. Javid addressed such people with a question, saying that: "Many men do not hesitate to say that women are disobedient when they educating, does school, training and education really teach a person disobedience?" (Javid H.,1910).

H.Javid also linked public, cultural, and scientific development to women's moral freedom, whether in publicist articles or dramatics. "According to Javid, in a structure where women are not free, it is not worth talking about real human freedom and cultural advancement" (Javid researchers.,2012). Javid, who wants to see women freely in public life and family, has in all of his publicist articles put the problem of women's freedom to the fullest.

We should not be mistaken if we say that in addition to promoting science, enlightenment and innovation, H.Javid's works have also promoted Turkism. Researchers who called him a "poet of the great Turkish world" were right to say, "Javid did not write for the Turks of Azerbaijan alone, but for the whole Turkish world."

H.Javid opposed the Eastern backwardness, the Eastern depotism, and he was preaching enlightenment, scientific by every means. In both publicist and literary-theoretical articles, he has analyzed and benefited, to some extent, works and craftsmen on both the East and the West (Aliyev K.,2008).

H. Javid has always been against the war. His article "War and Literature" was published on October 25-26, 1915 in the "Achig soz" newspaper. The publicist, who never accepted war, has likened it to an incurable tragedy: "Land that is not selected from the burning mountains horror the wilds of the desert, not humans. Our world has not yet encountered such a horrible tragedy and has never seen such a revolution. When gallant like Alexander, Napoleon, and heroes like Chingiz and Teymur rise from their graves and watch this war, they will surely be surprised and disappointed. This war is not just a war, it is a disaster, an evil" (Javid H.,1915).

From the works of the research, it is clear that "with the outbreak of the First World War, H.Javid's creativity is entering a new phase, his works enriched with ideological and artistic qualities" ("Akhbar of Baku Council" newspaper 1918). He has been engaged in publishing for these years and has published periodicals in the press as a series of war-related issues.

The publicist did not see the cause of terrible devastation of World War I at the technique. The war is not just about the weapons, but the mentality. The author emphasizes in his article the importance of literature and philosophy in the German mood. The publicist rightly viewed literature as a means of power and propaganda.

In the Russian-Japanese war, power was seen not in the strength of Japanese commanders and officers, but in the upbringing of the nation by their teachers. He noted in his article that education is based on everything, and he took the influence of literature on youth as a key factor: "If the philosophical and literary books of a nation are written with sensitive, imaginative pencils, it is no doubt that that nation, that generation, will always go this way and it is impossible, the wind does not blow against the stream" (Javid H.,1915).

Criticizing H. Javid's "The reason why one country, one nation has a high morality, a higher level of consciousness, or viceversa, a violation of the morals of a country and a nation, first of all, is literature and philosophy" - (5) view, M.Jafar considered the role of literature and philosophy in society to be "over-exaggerated ", saying that "it should be considered as a one-sided view of the role of literature in society as well as the functions of literature" (Mammad J.,1960).

The subject of war was widespread in the world literature and press of that time. This subject angered the companions of the word, and they expressed their objections and hatred against the readers by word of mouth. Numerous articles, anthems, military-utopian novels, and poems were written. H.Javid has given extensive attention to this subject in both his dramatics and opinion journalism.

The article "War and Literature" expresses universal hatred for war and sought to save mankind from this disaster. With these searches, the publicist not only focuses on theoretical issues but also promotes certain scientific principles. The article also discusses the influence of European literature, especially French literature on Turkish literature, and the author, who has shown the negative and positive aspects of this influence, has been able to explain it beautifully.

Literary scholar Inayet Bektashi summarized the author's article "War and Literature" highly in terms of "content, content and the modernity of ideas": "While this article is important in the study and understanding of the Javid's worldview, the ideas and points in the article have not lost their relevance and literary and philosophical significance even today" (Bektashi I.,1962).

I would also like to note that the articles by the publicist "Hasbi-hal", "War and Literature" once again prove the richness of his worldview, the poet's close acquaintance with the philosophy of the West and the East. One of the points that the author draws attention to in his article "War and Literature" is his attitude to Turkish literature, philosophy, writers and philosophers. At this time the publicist expressed his objective attitude: "This condition is not missing in Turkey ... Once, when history and literature were examined, philosophers in their writings discovered the healthy and unwavering spirits of the Turks. Not a few serious and sophisticated literature, but worthless and rotten works have been explored, translated, and even some writers could not avoid imitating. They stood between two rotten, two immoral abysses, mixing old and new. Only national traditions such as Rza Tovfig, Abdulhag Hamid, Tovfig Fikrat, some young spirits who listened to the national feelings, the young pencils began to break away from the old. Like Namig Kamal, he had a great personality who could be loved" (Javid H.,1915).

In fact, in his publicist article, he appreciates not only Turkish philosophy, philosophers, writers, but also world classics far beyond the borders of the East, including Russian, German, French, English philosophers and writers. This proves again that H.Javid was familiar with the world philosophical culture, and his reading was very broad and rich. The writer was writing that Shakespeare and Herbert Spencer had a strong influence on the English national spirit: "Wonderful works of geniuses such as Shakespeare, influential, vibrant, unwavering and acute philosophers of great philosophers like Herbert Spencer undoubtedly have a profound and sincere influence on the English spirit of the whole nation" (Javid H.,1915).

Literally, H. Javid, who appreciates his power, also links his development with the mood of the nation and its future development: “Literature is a reflection of the spirituality of a nation. The next generation is affected by the influence and prestige of modern literature and philosophy, and there is no possibility of salvation” (Javid H.,1915). To create this opportunity "... the most important reason, again, is literature and the press". The publicist summarizes his thoughts as follows: “It means that not only the balls, rifles but also the brains fed by the literature and philosophy of each country are important in today's war” (Javid H.,1915).

These articles, written in a simple and clear language in terms of language and style, idea-artistic analysis, original ideas attract attention. Therefore, these articles, which reflect the socio-political, philosophical and artistic aesthetics of the outstanding artist, provide interesting and rich material for research, scientific research.

About the writer's views on literature prof. K. Aliyev writes: “According to Huseyin Javid, the most useful ideas can be obtained through philosophy and literature. In his struggle for new literature, the main principle was the approach to art from the point of view of public interest and high ideals” (Aliyev K., 2008). That is why the publicist recommended teaching higher, better quality literature, history, and philosophy classes in our schools: “It is a well-known fact that, as many schools are taught, literary, philosophical, history-philosophical classes are taught, and the works of the most famous writer, the most influential philosopher in each country are studied and criticized” (Javid H.,1915).

H.Javid's main direction of criticism in their judgment is turned against unintended, ineffective works. The publicist expressed his thoughts here in hard form: “Excepting rare finds such as Firdovsi, Sadi, Nizami, Hafiz, Khayyam, the false poets, immoral and flattering people, who came after them and did not care for the world, what disgrace did they not do?” (Javid H.,1915).

In an article published in the October 25 issue of the newspaper, H.Javid describes the English as cold-hearted, thoughtful and proud. He notes that great philosophers, like Shakespeare, Herbert

Spencer, have an immense and sincere influence on the spirit of all people. The writer here emphasizes his love for the philosophy of Nietzsche and the art of Tolstoy and appreciates their successful role in Russia and Germany. He did not deny the influence of Nietzsche on Russian writers, and he noted that he saw the spirit of Nietzsche in the works of Dostoevsky, Leonid Andreyev.

European literature and European philosophers played an important role in shaping the aesthetics of H.Javid. He has read and used the works of European classics regularly. At the same time, the writer expressed their views and opinions, and did not hesitate to voice their criticisms; for example, he expressed his critical attitude to the philosophical concept of Nietzsche: “As for Nietzsche, he was moving in a different way and with a different purpose. Nietzsche writings have no sign of the compassion that Tolstoy thought. He knew that the weak were crushed. He was trying to prove that such feelings as love, mercy were trivial” (Javid H.,1915). These were an unacceptable case for Javid, who is more humanistic, benevolent and sensitive than nature, which at the end of his article expressed a sharp objection to it.

H. Javid, who focuses more on teaching-education on his publications, also refers to H. Spencer's outlooks, because at first, the romantic artist was closely acquainted with his creativity and philosophical encounters and benefited from him. There is also a noteworthy point here that after learning about the creativity of the representatives of European literature, H.Javid extends his views and literary thoughts on it. He has also made comparisons in his articles of this type, in addition to providing examples from the European literary and cultural environment, but also he does not hesitate to make critical remarks, along with certain addiction.

Like E. Huseynzada, the first representative of the Romantic literary school in the Azerbaijani literature and the press, he also benefited from the literary legacy of L. Tolstoy and Dostoevsky, one of the classics of Russian literature. Javid, who respected on Tolstoy's creativity and personality, wrote: “Tolstoy's masterpiece and magnificent novels had followed a simple path, and his thoughts

were favoured by the Russians, that's why millions of his works still alive" (Javid H.,1915).

All of this is right for us to tell that the European classics played no less important role in the formation of the literary-theoretical outlooks of H. Javid. Therefore, the process of forming of his outlooks has led to the richness of the varied resource. Fortunately, although this varied and versatility has complicated the writer's theoretical and philosophical views, but most importantly it has not been able to isolate himself from nationalism and Turkish. On the contrary, the connection to the classical Eastern thinker's opinion is reflected in his literary works, as well as in literary-theoretical outlooks; for example, if we look at one line in his article about the death of A. Sur, the greatest literary critic, educator and publicist of the time, we can see this. "Abdullah Tofiq did not die, he would not die! He lives! He lives in the sincerity of history, in the heart of the nation" (Javid H.,1912).

This is a fact that "the literature is sufficiently distinguished and different from the earlier and later stages of our history in the first period of 33 years of the twentieth century. At that stage, realism has lived alongside romance, and this approach is one of the most principal qualities of literature of that time" (Aliyev K., 2008).

Representatives of both literary schools enriched both our press and literature in terms of form, content, and mastery. Therefore, although unpredictable, the development of both literary movements is quite real. Realists approached with reflected the objective realities in a more acute form, and romanticists approached the problems of the present society by a way of expressing their wishes and desires. This approach is also reflected in the creative of H. Javid.

If we pay attention, we can see that H. Javid paid much attention to the importance and relevance of the subject in publicist articles, as in his drama and poetry. The publicist, who prefers topics that can be addressed in public life, has been responsible for the word and its effect; also, let's note the fact that H. Javid has simplicity of language and style in his publicity relatively to poems, plays and dramatic works. Like other romanticists (for example, A. Huseynzada, M. Khadi, X.X.

Sabribayzada, A. Kamal, etc.) he never used Arabic-Persian words in his publicist articles and tried to convey his opinion to his reader in his simple native language.

“The language of H. Javid's poetry is how sincere, fragile and lyrical in the singing of pure human emotions” (Hasanova S., 2013) his publicity is so clear, fluent and comprehensible. But we have also mentioned above that while he is just getting started to his creative, there is a complication of language in the articles and letters published in "Sherqi-rus" and "Irshad". Of course, this was due to his inexperience at the time. However, the means of illustration and expression are clear in the speeches in the press agencies and publicist articles we have mentioned above. It is immediately clear what the author wants to say. For example, in the articles published under the heading "Hasbi-hal", the author calls his reader to light and freedom by using all the shades of the literary language that the school has, what science is capable of leading people from ignorance to light and freedom.

The author still wrote on January 5, 1910, in the "Hagigat" newspaper, in his "Hasbi-hal" with complaining about poor teaching of mother tongue in Azerbaijani and Turkish schools: “The result is that school students often forget themselves as soon as possible. They are unaware of their history and roots. It is also a great ignorance, a great misfortune for a nation. A nation without a language will not live; The lyric of a nation is the brightest light of its existence” (Javid H .,1910).

CONCLUSIONS.

Our research showed that H.Javid's creativity has been investigated in various ways. Research on both philosophical, physiological and cultural aspects shows that H.Javid's artistic and educational heritage is insufficiently studied.

It was an undeniable fact that Javid's literary language was different from the language and style of many artists of the era. Even, Hanafi Zeynalli criticized H.Javid and wrote in the magazine “Maarif and Madaniyyat” (Education and Culture) in the face of this fact: “The language created by Javid, no matter where style and source of inspiration come from, he is the most exceptional, elegant and

delicate language in comparison to our poets and writers in Azerbaijan. This language has had an impact on our future generations...” (Zeynalli H.,1923). Really, this simplicity in the language of the publisher's articles has become more apparent.

H.Javid still learned a few foreign languages while studying in Turkey. This led to his acquaintance with world literature and culture and played a major role in his education as a brilliant scientific thinker. His article, “War and Literature”, proves once again that the publicist has a great knowledge of the creativity of world classics, philosophical thoughts of philosophers. In his article publicist noted with reference to world classics that, literature plays a very important role in the formation of the national character and success of the nation in the struggle. All this once again proves, although the study of the creativity of H.Javid, one of the prominent figures of the XX century of Azerbaijani literature, constitutes a special phase, the publicist's opinion journalism, especially the attitude of the period press to him and his press, has remained out of the research.

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